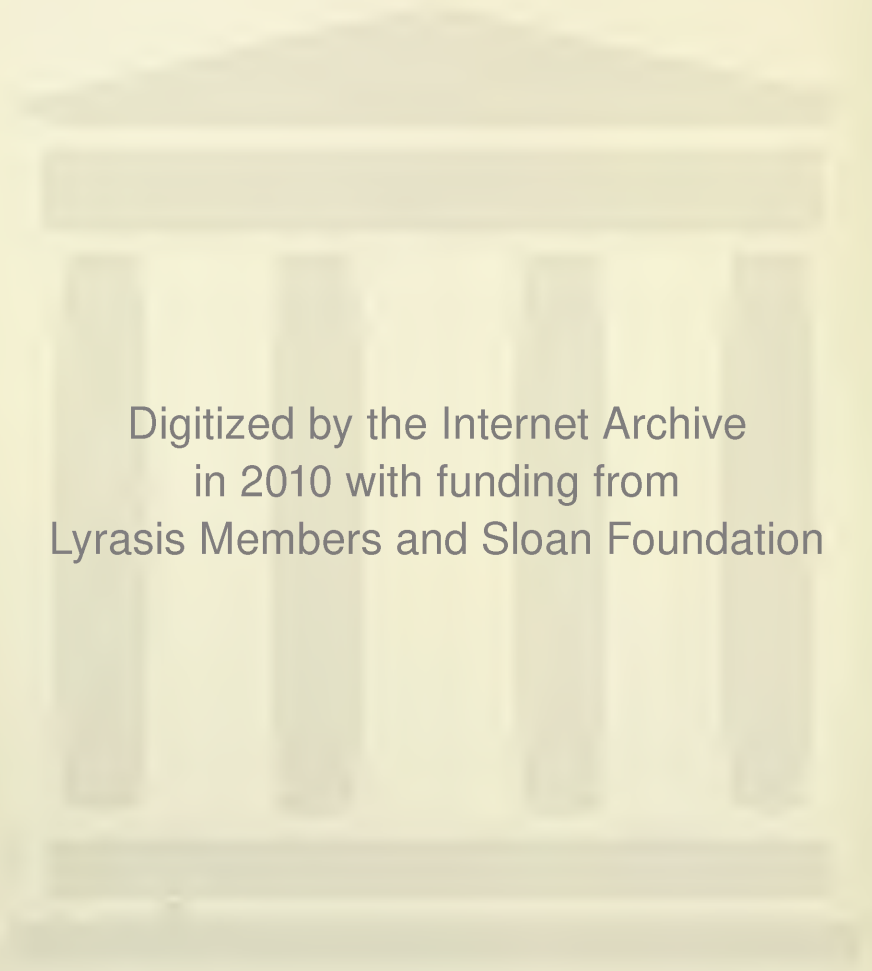
Kochaniak '69







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Stern College for Women
Yeshiva University







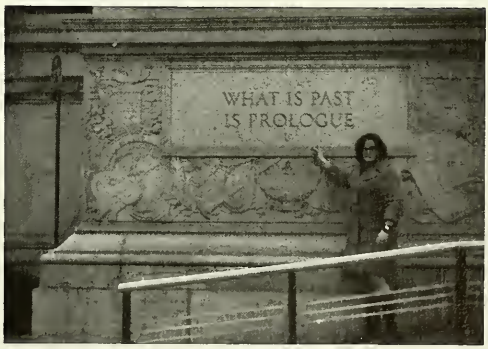




Eternity is endless. Forever is boundless. Life is one small part of eternity, one iota of forever. College, then, is even a smaller part of infinity. It is four years of togetherness, unity, solidarity, yet four years of becoming separate, unique, and *special* as well. It is a metamorphosis—a changing.



College is moth to butterfly. It is girl to woman, reality to ideal, limitation to infinity.



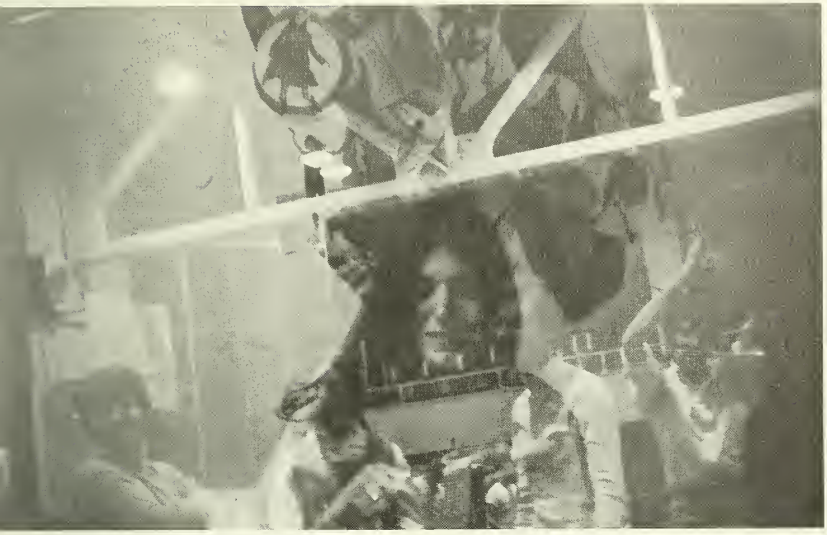












Each life must find its own meaning, its own goal. Each girl must find her own way to become a woman. And each woman must discover what it means not just to exist, but to *be*, to contribute, to have a purpose.





And all in four years—four long, happy, fun-filled, successful years. Four short, sorrowful, puzzling, questioning, wondering, fleeting years. Four years—gone.





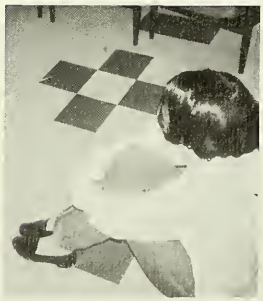














Gone where? Can four years with questions and no answers have meaning? Are the questions for which we have no answers worth pondering —worth the time, the heart-ache, the worry?









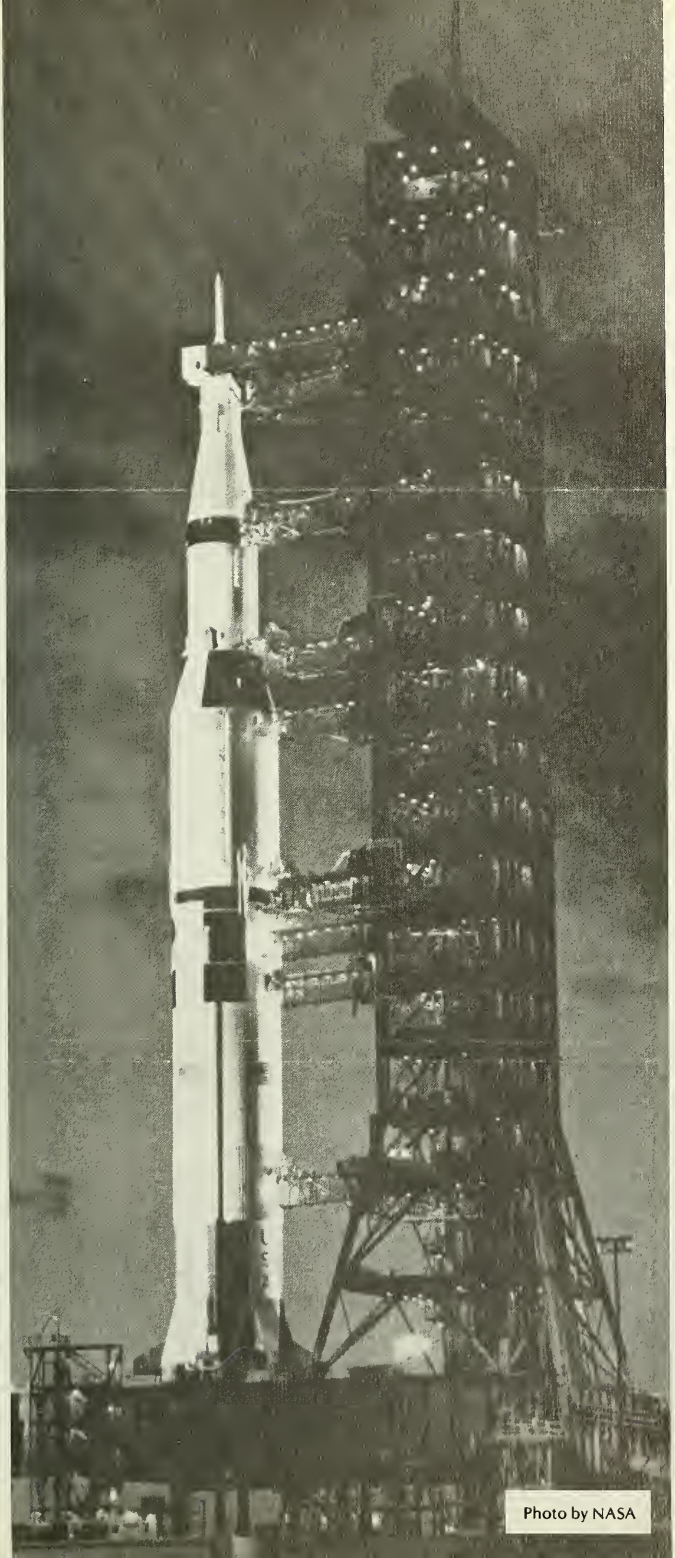


Photo by NASA

Is it worth it to be a Stern woman—to spend four years trying to synthesize, to explain, to defend? Is it really necessary to spend four years trying to discover the relationship between religion and the world, between G-d and man?







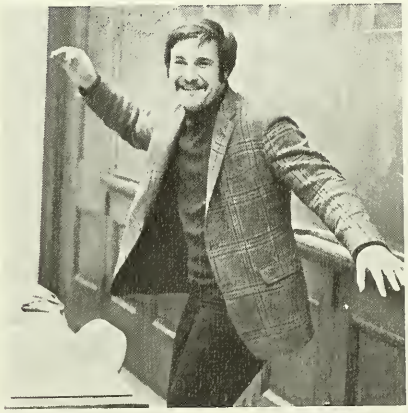


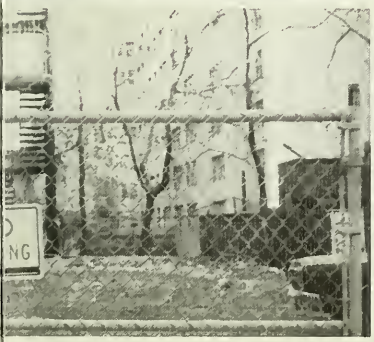






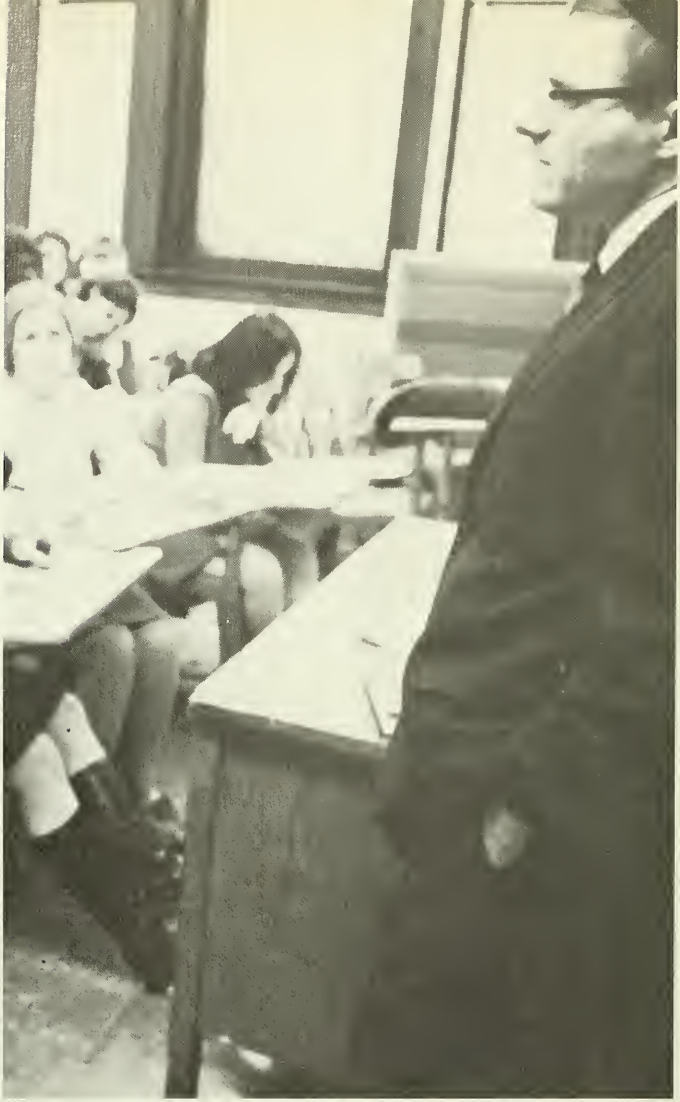
Isn't it easier just to accept? Just to *do?* Just to feel free—to have no bonds, no commands, no limitations?

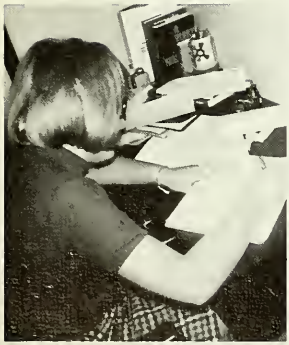














Wouldn't it be nicer to be a moth all the time, to fly always toward the light, to flutter through life? But think about it. Is it really so sad to be a butterfly?



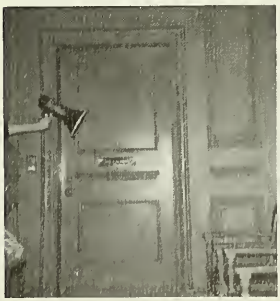


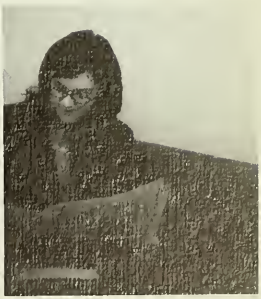


Is it really so very difficult to admit that there are questions which we cannot answer, pain and suffering we cannot explain? Is the ache of not knowing worse than the emptiness of feeling there is nothing to know?










After four years—of working, studying, ponder-
ing—doesn't it take courage to admit we still don't
know?



Mrs. Esther Auerbach

Dedication

Once there was emptiness
echoing
Down silent corridors.
Once there were silent
reverberations
Of apathy ricocheting back from
closed doors.

Now there is hope
And the beginning of sound.
Now there is someone who dares
to speak—
Who dares to question the
empty reverberating stillness.

Someone has opened the door
And the soundless ricocheting
waves of apathy
Have begun to fade.
One woman with conviction
Has created a new image of Stern,
A vibrant image,
Born from empty echoes.

We are sick of history—
Of dying and pain and grief.
We want a future as well as a past.
The price has been paid
Even in our own generation:
Six million, we cry—
Six million . . .

A professor teaches us to subdue our anger—
To learn that without a past
There IS no future;
To see the panorama of history
As a divine plan;
To see the state of Israel
And the Jewish people
Alive, strong, ever-proud;
To see that pride is forged from grief.

And we understand.
And the crying ceases.



Rabbi Raphael S. Weinberg



I welcome this opportunity to extend my warmest congratulations to the graduating class of 1969 of Stern College for Women.

In these times of unprecedented change, you have sought to take advantage of a sound education which has combined the spiritual strength of the timeless heritage of Judaism and the searching intellectual stimulus of the arts and sciences. You have a healthy background upon which to build as you go on to assume your roles in home, career, and community.

You will face great challenges. I am confident that you will meet these with distinction as you dedicate yourselves to service to the Jewish community and all mankind.

May the Almighty grant you continued well being and fulfillment.

Samuel Belkin
President



I am proud to extend greetings to the graduating class at Stern College for Women. As students you have shown your concerns for excellence in education and for democracy in society with a sense of values and a realization of responsibility.

Stern College for Women is now in its fifteenth year of pioneering service. You have participated in its growth and in upholding its ideals. You have taken advantage of the opportunities for intellectual development through the arts and sciences and for spiritual strength through our Judaic heritage. In the full lives that lie ahead for each of you, in the roles in the home, in the professions, in the community, I am sure that you will continue to build worthy lives and to make your contributions which will reflect honor on yourselves and your Alma Mater.

I extend to each of you my warmest congratulations and very best wishes.

Max Stern



Commencement, as has been stated over and over again, is not an end but a beginning for the student. For Stern College, however, Commencement is, sadly, an end—a farewell to seniors who, having completed their studies with us, set out to make their separate ways through life. This year we say farewell to the Class of '69.

The years spent at Stern will remain in your memories and will for many, if not all of you, be the most decisive and fateful years of your lives. You entered the College on the threshold of adulthood, and during your stay here the shape of your inner lives, the geography of your souls, was determined.

If we have worked well and honestly together you have been given an opportunity to become acquainted with the great range of contemporary knowledge and culture, and the timeless spiritual treasures of Judaism. These two powerful traditions, buttressing and complimenting one another, offer the opportunity for establishing a fruitful and creative life.

It is our deepest hope that as you go forward, you will find that our joint effort to effect this combination in you has been a successful one and that your lives will be richer and fuller, more rewarding to you and to our people, because of it. You take your leave of us now, but our prayers and good wishes will be with you always, and we look forward to your continued association with Stern as Alumnae and living examples of our hopes realized.

David Mirsky



Now that you are leaving Stern College, you will undoubtedly experience some apprehensions,—apprehension because you wonder whether you are adequately prepared to master the personal, professional, and social challenges that lie ahead.

I trust that you will meet the challenges with a sense of proficiency and a dedication of purpose. My confidence is rooted in the knowledge that your educational experience was a relevant and dynamic one. Its objective was not only to prepare you to gain a mastery in the academic world so that you can compete in it. It, also, was aimed at transmitting a set of moral and ethical teachings by which you would advance your spiritual and emotional development.

This, I believe you have acquired. I hope that the coalescence of these two components will form a unity of ideals which will guide you in your strivings toward attaining a meaningful life for yourself and in discharging your responsibilities to your family, community, and people.

I wish all of you success in your endeavors.

Esther Auerbach

Esther Auerbach

Administration



Mrs. Miriam Mostow
Recorder



Library Staff
Max Celnik, (2nd from left), Head Librarian



Mrs. Esther Zuroff
Placement Coordinator



Rabbi Yaakov Zev
Assistant Registrar



Mrs. Sarah Meyer
Staff Assistant, Dormitory



Dr. Eli Sar
Director, Health Service



Mrs. Rita Dunne
Nurse



Mrs. Jenny Giges
Director, Residence Hall

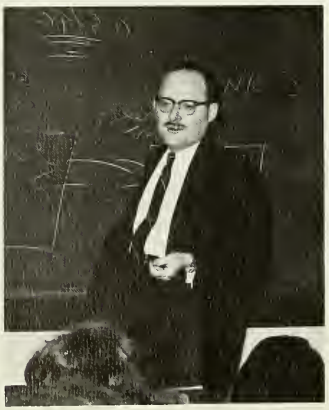
Judaic Studies Faculty

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Professor of Judaic Studies



DR. YEHOSHUA BE'ERY
Instructor of Hebrew





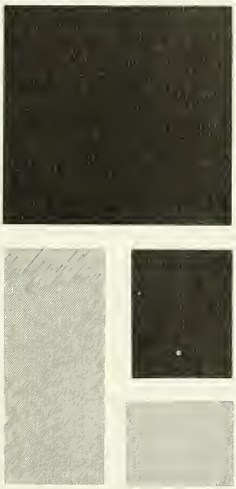
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Instructor of Judaic Studies

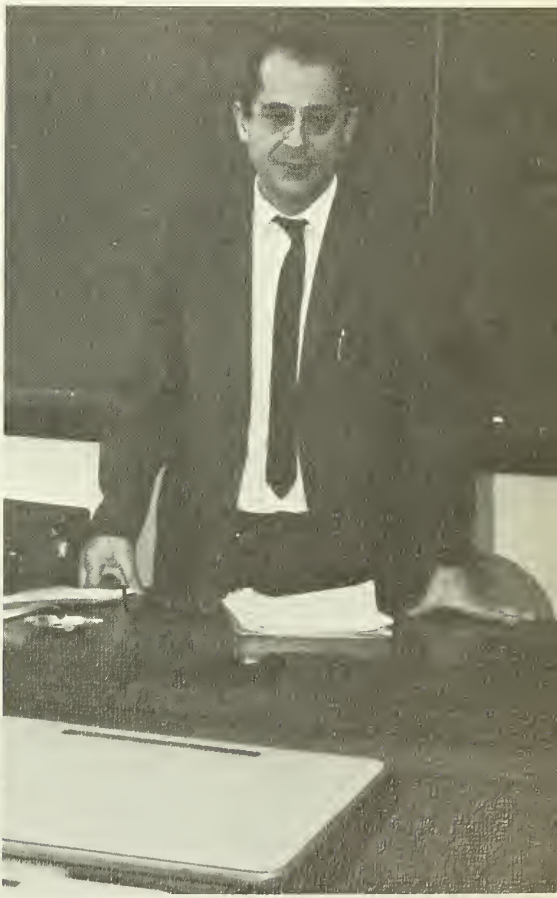


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Instructor of Hebrew

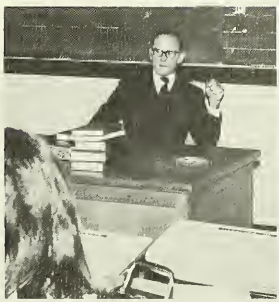








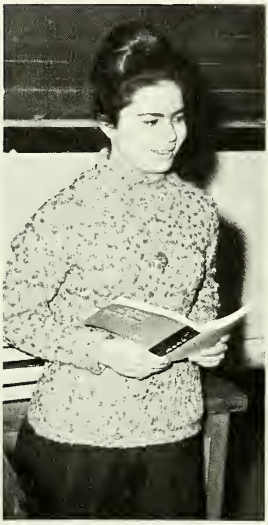
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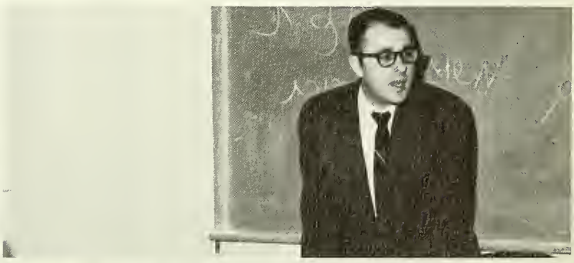
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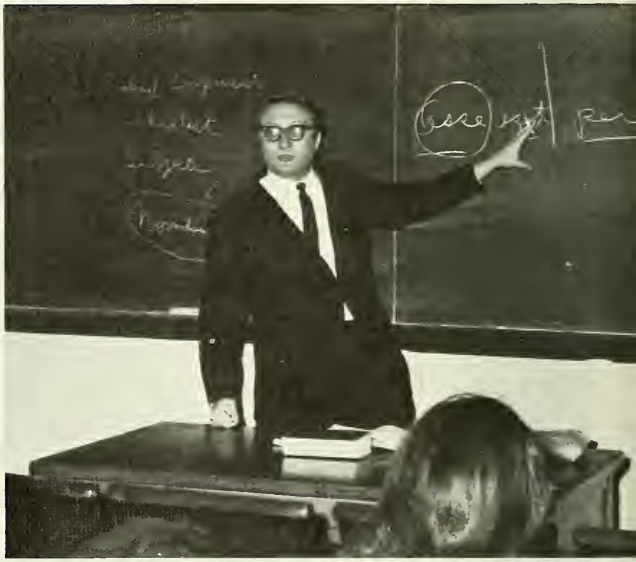
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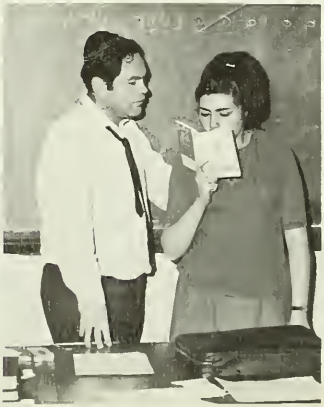
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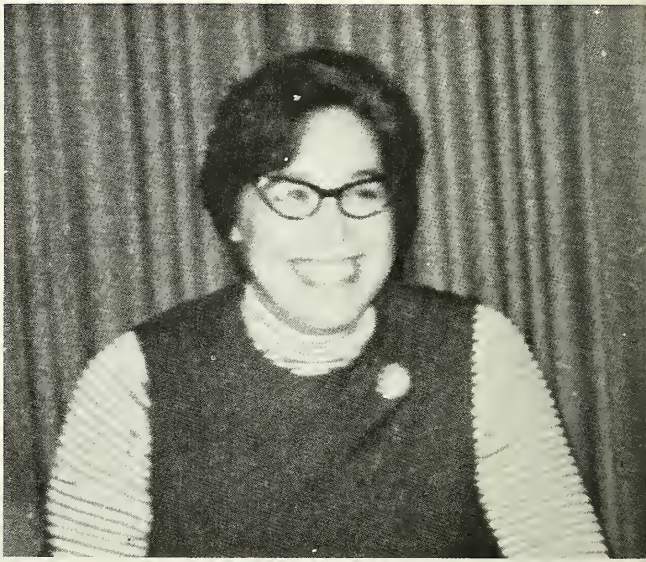
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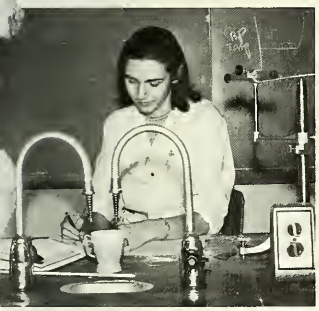


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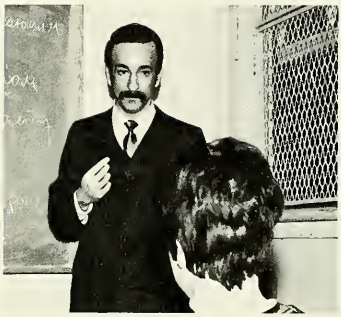
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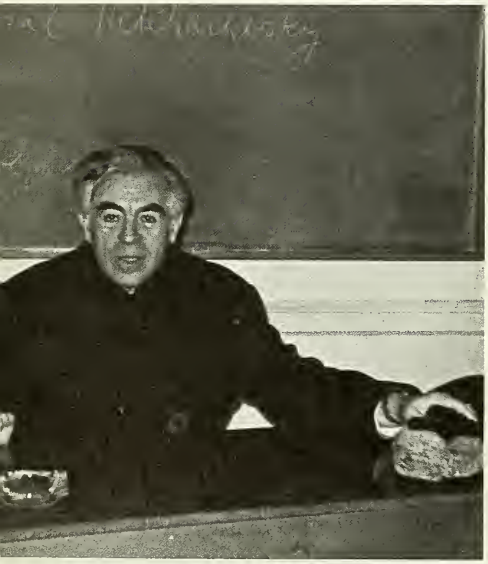


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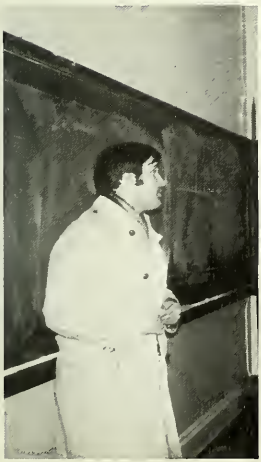
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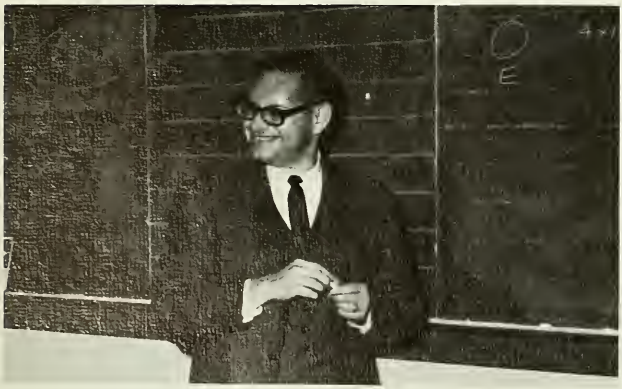


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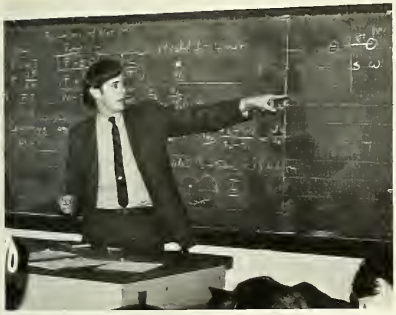


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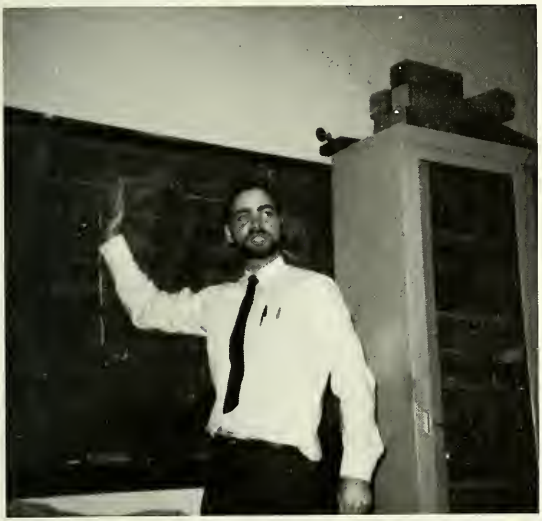


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Lecturer of Speech





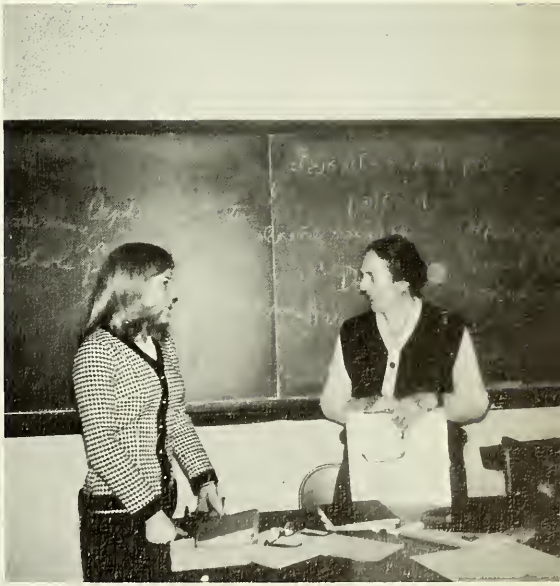
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PROF. RUTH KISCH
Ass't Professor of Music




SENIORS
THARLENE



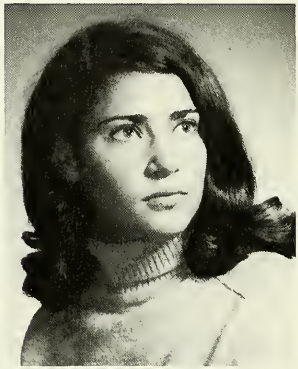
JULIA MORGENSTERN AARON
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BASHEVA ABOFF
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D'VORAH ABRAMS
יפה דבורה
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JUDITH SHORE APPLEBAUM
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BRANDRISS, TOBIE
1503 Constance St.
Silver Spring, Md.
Dean's List; Woodrow Wilson Nominee; Secretary, Sophomore Class; Co-Chairman Yom Haatzmaut Chagiga.



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J. RANDY GOODMAN BLINDER
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TOBIE BRANDRISS
טובה
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SHARON PARKER BRUSTEIN
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SANDRA BURNSTEIN
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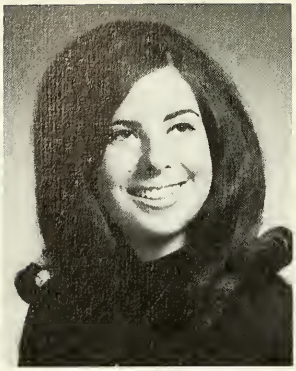
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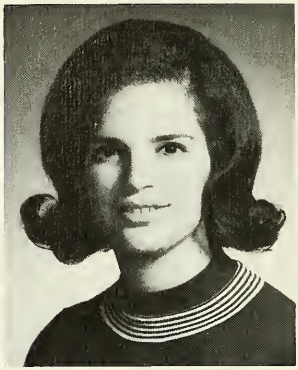
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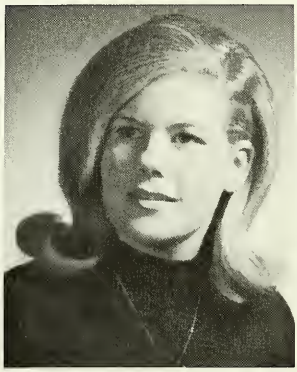
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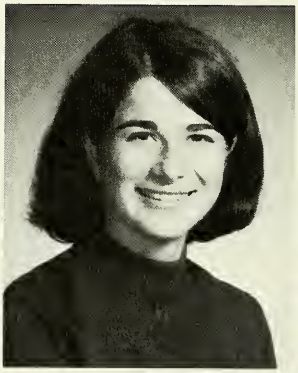
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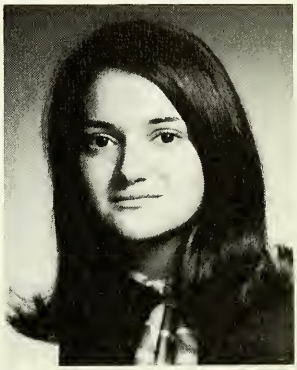
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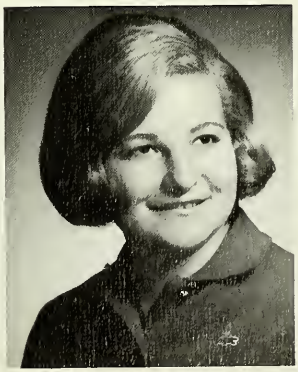
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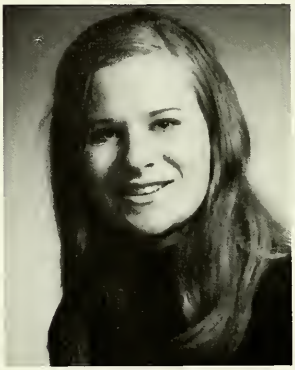
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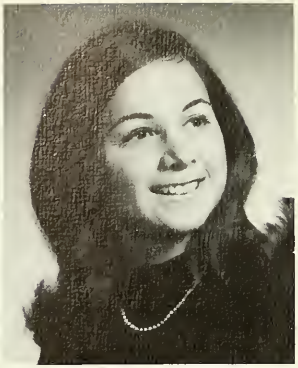
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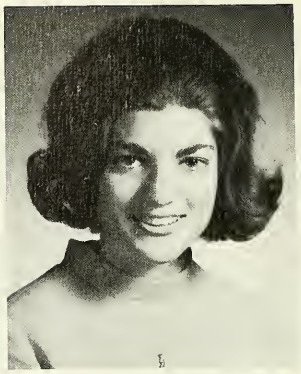
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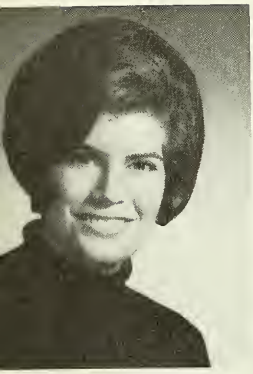
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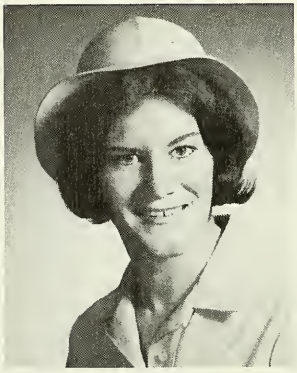
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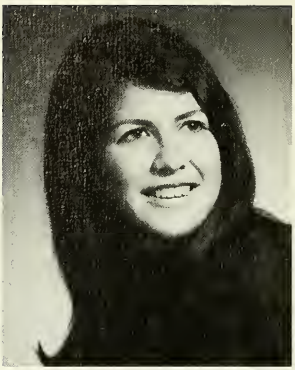
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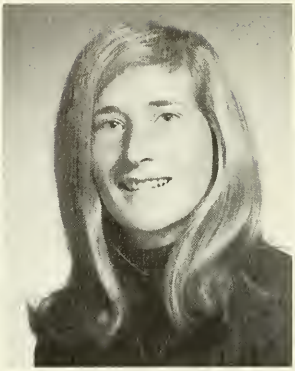
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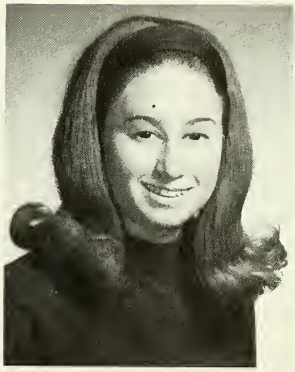
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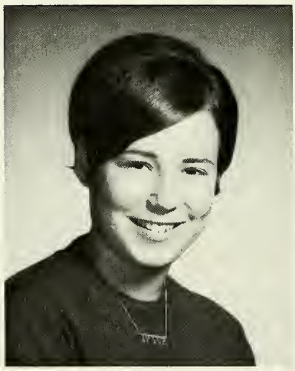
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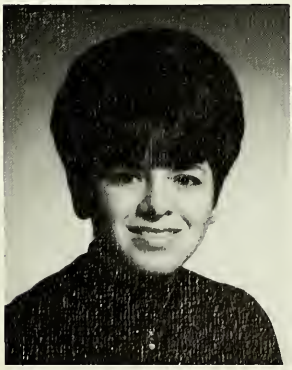
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genius
B Altman & Co
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LAUGH IN
Is this the stuff dreams are made
Construction soon
YEARBOO
Street
ood bye
BLESS THIS
Test
mininity
PRINCE GEORGE HOTEL
OCCUPANCY BY MORE THAN 120 PERSONS IS DANGEROUS
women
LOVE
WE PROTEST
Bored? Try This!
CHEAP THRILLS
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ENGAGED?
1969
WORK
SAKS FIFTH AVE
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MEN
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The Editorial Board of *The Observer* instituted a number of impressive innovations during the course of its jurisdiction which improved both the esthetic appearance and literary worth of the paper.

In addition to the appearance of a regular Editor's commentary (Fayge's Forum) and incisive Board soundings, *The Observer* introduced new columns designed to broaden its scope. One allows full coverage of science department news, another offers a forum for faculty opinion.

Perhaps its most important function during 1968-1969 was its effort to keep students well informed during several confusing student-administrative crises. It is of this contribution that all the members of the Board are especially proud.



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LITERATURE

Synthesis

by Phyllis Maza

Dazzling streams of sunlight
Bursts of golden heat,
Shattered by the onset
Of gushing floods. A sheet

Of clouded, somber tempest
Darkens sunlit skies.
One moment glistening brightness,
The next—pitch blackness. Cries

Of restless, aching, burning souls
Pervade the strife-torn air.
Knowledge the sole solace
Of Existential Man, aware

Of life's absurd non-essence
Imposing harsh constraints
On would-be liberated man
Who can but act. Complaints

Are colored yet with gladness
And joy that will persist
To make one doubt the certainty
Of nothingness. Exist

And love your frail existence!
Commands an unknown voice
And man obeys. Nostalgically
He hopes for All. The choice

Of being born is not his.
But-how live after birth?
That alone is man's concern
His task: To prove his worth!

Fraught with fear and trembling
With boundless laughter rife
Mingled tones of love and hate
Fill that called Human Life.

The Deception

by Helen Saltman

I thought softness was a deception
Until I drew near and touched it.
My cheek against the smooth, satiny
Softness of pussywillow fur,
My hand reaching out
To downy white ducklings drifting on a summer pond,
Freshly tilled soil moistened with dew drops.
Caterpillars on white birches,
My lover's hair as he caresses me
Convinced me that softness is real.

But then the softness of pussywillow fur
And the downy feathers of ducklings
Floated down that summer stream—
Leaving sorrowful pussies naked of their softness
And ducks with new, rough winter wear
To cut my outstretched hand,
To cause me pain where softness was before.

The parched soil,
The slithering worms returning to their shriveled homes,
My lover's rough hand
On my cheek in anger
Convinced me that life is only a soft deception—

And I drew back my hand.

Poor Mom

by Rochelle Majer

"Don't bother me now! I'm busy. And I've told you a million times not to slam the door!"

"Sure, Mom. I'm sorry." Joey hurried down the steps and ran to the backyard, at the same time stuffing some chocolate chip cookies into the rear pockets of his jeans.

"Buffie?"

An answering yelp preceded the arrival of a small, brown-haired dog. Joey stooped down and fondly ruffled the animal's already untidy coat of hair. Not content with that, Buffie yelped insistently until he was allowed to lick his master's freckled face.

Joey grinned.

"Come on. We're going down to the pond today." He started walking, and upon inserting his thumbs into his rear pockets, he found the cookies.

"Here, Buffie. Mom baked them today." They both munched noisily for awhile, until only little crumbs were left in Joey's pockets, then continued walking.

"It sure was nice of Mom to do that, what with Dad sick and in the hospital."

It was four weeks now since his father had been taken to the hospital. He could still hear the piercing wails of the sirens, and could still remember the numbness that had seized him as he saw his father being put into the ambulance, numbness that had prevented him from crying or screaming. He had only stood there, watching.

"Hey, let's go," he said suddenly, forcing a note of cheerfulness into his unsteady voice. He changed his shuffling pace and raced down the street, into the park, until he reached the oval pond where he and Buffie spent so much time. Joey sat down, legs crossed underneath him, and selected several smooth pebbles which he sent skipping over the water.

"You know, Buffie, Dad will be home soon, and then Mom will be okay." Back to normal, laughing again, her lovely face unmarred by unbecoming lines of worry and tension. He visualized his mother as she had been on that night four weeks ago, smiling bravely to encourage his father; turning aside in a spasm of grief, she had bit down fiercely on her fist, so that he would not see, would not hear. Once Joey had come into the kitchen unexpectedly and had seen her crying quietly. Was it only four weeks?

Looking up, he saw a little boy, dragging his mother and father to the pond. He placed a sailboat on the water and clapped excitedly as he watched its progress, while his parents stood watching, their hands clasped casually.

Joey felt a thickness in his throat and wasn't surprised when he sensed a moistness on his cheeks. He slowly wiped his eyes and nose with one sleeve.

"I'm tired of this pond, Let's go home, Buffie."

"What is Civilization?
The Finger that Turns the Dial Rules the Air"

by Leah Segal

Civilization encompasses so many varied facets that it is difficult to appraise it as a whole; it can only be fractionally comprehended. This quotation touches upon a mere fragment of its meaning, yet is itself open to numerous interpretations.

Foregoing any diagnosis of the epigram, the definitions of a few of the metaphorical terms are in order. Not as formulated by Mr. Webster, but as observed by one who has surveyed life for a relatively insignificant time.

A civilization is "a society"; the word "civilized" connotes "restrained." Civilization boasts an intellectual development. "The finger" is the people, their minds, and their hands, which "turn the dial" evolve the civilization. "Rules the air"—the manner in which the aforementioned prevail over the air, the world, and possibly someday the universe.

Why does one turn a given dial a certain way? Heredity and environment, the usual psychological scapegoats, may again be blamed for having the greatest influence in determining this act. In situations involving personal decisions, an individual's background prompts his course of action. He may follow intrinsic impulse or may rebel against the force of his inborn traits and environmental development. The result of this decision determines how the air will be ruled (in this case, the air denotes one's own life.).

This idea may also be applied to nations. A state is induced to action by the power heredity and environment have on the country. Heredity in this sense is the history of a nation and the environment the current world situation. In our day, the decisions of the world powers "rule the air" to such an extent that they may ultimately decide for or against the continued existence of mankind.

The enigmas solved by brilliant minds, and activated by able hands have created new industries, boosted the standard of living, and revolutionized the world. However, the frequent outcome is the ruination of the air. The guilt is that of the "finger," the people. It is they who dictate the choice of television programs, movies, and best-selling novels. Frequently, the intellectual and moral development of a society has not kept pace with scientific progress. The moral fiber has not been woven sufficiently enough, and is prone to slacken. Of this we must be wary.

Rome and Greece were the epitome of civilized living in ancient time. Is it possible that their people were able to "rule the air" no longer as a result of their moral decay?

Yet we see that our people, the Jewish people, live on. For the Torah guided, and will continue to guide the hands which turn the dials, and ultimately it is only with this guidance that man is enabled to rule the air.

We must think of every action as sacred; once done, unable to be recalled. We must discriminate in choosing the dials we want turned, and even while turning those select dials we must be certain our intentions are pure and our training ample to cope with the product. It is only when the highest ideals become our goals that our hands will be the instruments to further the elevation of mankind.

Regret
by Rochelle Majer

When at night I lie and
Listen to the
Pounding, pulsing
Throb
That is my heart,

A beat that drowns out all
My thoughts but one
Insistent, steady
Pang
Of sharp regret.

I want to lose myself
In sleep that numbs,
Blots out thoughts of
That
Which could have been.

The Whisper
by Sandra Solomon

lank languid lovingly
falls fondly

almost frightening

softly shaping
my form
while

far
the whisper warns.

עלה נעלה כי יכול נוכל לה

אדמתה של ארץ ישראל אינה נותנת את פרותיה על נקלה, גם שמיה עוצרים תכופות את נשמיהם. אך מאידך, כשזוכים ישראל, הגשמים יורדים בעתם והאדמה מוציאה פירות משובחים יותר מכל ארצות תבל.

שונאיהם של ישראל מקיפים אותם מכל עבר; סכנת האויב מתמדת וגדולה. אולם כשזוכים ישראל כלים שונאיהם בין רגע, וכשם שגיבורת הסכנה כך גדולה עלית הישועה.

„אוירה דארץ ישראל מחכים"; אין למוד תורה בחוץ לארץ דומה ללמודה על אדמת קדש, ואין המקיים מצוותיה בגלות דומה למקיימם בארץ. ברם, ארץ ישראל אינה סובלת חטאה — היא מקיאה את אלו שאינם זוכים ליהנות מזיו קדושתה.

עשרת המרגלים של דור המדבר חכירו יפה בשניות של חיים עלי אדמת קדש. אמנם תארוה כ„ארץ זבת חלב ודבש," אך גם ראו בה „ארץ אוכלת יושביה," המאפשרת קיום אך ורק לילדי הענק. מכיון שראו המרגלים נשיאי העדה את עצמם כחגבים, נשארו בלי תקות תקומה בארץ שקדושתה מביאה בשוליה דיוק בדין בחוטי השערת. כלב ויהושע מאנו להכנע לרגש הדכאון שהשתלט על יתר העם. במקום יאוש של „כי חזק הוא ממנו", הדגישו עדודו של „עלה נעלה כי יכול נוכל לה". יהושע וכלב האמינו שאם יקיימו ישראל „עלה" — יבוא „הנעלה" מאליו. עליה אחת תביא בעקבותיה עליה נעלה יותר.

ברם נצחו המקטרגים את הסנגורים ונמס לבבם של העם בהחלטת „נתנה ראש ונשובה מצרימה."

דור יוצאי מצרים זכו להיות דור דעה, אך לדרגת דור גאולה לא הגיעו. המה היו חסרי אמץ, אשר לא ראו בעצמם „אנשי מדות" שיוכלו להצליח בארץ הנתונה תמיד בצלה של השכינה.

לא כן דור הגאולה של כובשי כנען; המה לא כהוריהם אשר טרם שוחררו מעבדות פרעה. אלו מאנו לפחד והתכוננו למשוך בעול חרות. אלו לא הכירו בשניות של ארץ ישראל — ראו בה אך ורק טובות. אמין לבם גרר אחריו אהבה לארצם ואמונה בסייעתה דשמיה.

הלואי שאנו, בעקבות הגאולה, נירש את אפיו של דור גאולה, ואז נזכה אי"ה לקיום בארץ הקדש. האדמה תתן את פריה, ינחל העם את נצחונו, ויפליא אלוקיו להביא גאולה שלמה ומהירה.

מאת חיה הברקורן

העליה בימינו היא אהבה גמורה לארץ האבות, וגעגועים נפשיים להשתרש באדמת המולדת? אמנם, נמצאים כאלו המובנים לעזב את עשרם שרכשו בגולה ולעלות ארצה. אלו מוכנים לחיות בדלות שלא כמנהגם ובלבד שיהנו מאוירה המקסימה של ארץ הקדושה.

ומה נאמר על הרוב? מה נמנה כמניעות העקרות לעליה בימינו? לדעתי, הגורם החשוב לעלית היהודים ארצה בימינו הוא ענין אישי. כלומר — לכל אחד ואחד יש סבה משלו, אינדיבידואלית. אין אנו יכולים למנות סבה אחת המסבירה למה נמשכים העולים ארצה, כמו שיכלנו למנות בתקופות העבר. ישנם אחדים המרגישים רגש של אי שלמות, אי שלוה בחייהם כאן. לא בגלל לחצים מצד המשטר, ולא בגלל חסרונות כספיים. אלא מרגישים הם שתכן חייהם אין בדרגה הרצויה. והם דורשים קצת יותר מהחיים. אלו מוצאים פתרון לבעיותיהם בעליה ארצה. ישנם יהודים מסוג זה, שם, בארץ, בהשתתפותם בחיי ארץ הקדושה, מוצאים הם, לפעם הראשונה, תכלית וכוון בחיים; מרגישים כאלו נולדו מחדש, כאלו נמצאים הם בעולם מנותק לגמרי מעולם הגלותי.

והדבר המפליא הוא שאלו שבאו, לא בגלל שנאת הגולה ולא בגלל אהבה נלהבת לארץ האבות, הרי לאחר שהם מתישבים בארץ, לאחר שהם מתחילים להסתגל ולהתאקלם בחיי העם שבארץ, נעשים הם קשורים ודבוקים גם לאדמת הקודש וגם לרעיונות ואידיאלים הציוניים.

תמיד מעריכים דבר לפי סופו, ורואים שאם העליה ארצה אינה תמיד מבוססת על רעיונים נשגבים, ואינה תמיד מתעוררת לשם הגשמת אידיאלים מעולים, הרי „מתוך לא לשמה, בא לשמה." סופו של דבר הוא, שאלו העולים ארצה מוצאים שם חיים שלמים ומשביעים רצון, ויותר מכל — מכירים הם, שאמנם חלמו הם חלומות גאולה, אלא שלא הבינו בחלומות אלו הצפונות בלבם כל עוד היותם בגולה. רק בבואם ארצה, כשמתגשמים החלומות, נוכחים אלו העולים לדעת, שתקוות משיחיות וחזיונות אחרית הימים הם בנפשם ובנפש כל יהודי — מאז ומתמיד היו בנפשם.

מאת סיח מואה

העליה לארץ ישראל — האם בריחה מהגלות היא?

חזיונות הגאולה לאחרית הימים בספרי הנביאים ברוכים תמיד בקיבוץ גלויות: הגלות תקיא את יושביה, והיהודים יברחו בהמונים ממקומות מגוריהם לשוב למולדתם כבימי עולם וכשנים קדמוניות. גם רצון בריחה מגלות וגם תקוה לשוב לארץ האבות פועלים כמגמות לעזיבת הגולה ולישוב המונית במולדת.

שתי המניעות הללו שמשו כגורמים לעלית היהודים ארצה גם בעבר. הפרעות והגירושין שחלו תכופות הוכיחו ליהודי מזרח אירופה שלא ברכישת השכלה ולא בנאמנות למולדת האירופאית ישיגו היהודים את הזכויות הדרושות ואת הרגש הנחוץ של כבוד עצמי.

באותם הימים של יאוש ואכזבה קמה תנועת חיבת ציון כפתרון לבעיות היהודים. יוזמי המפעל ראו בעין רעה את הישיבה בגלות. לא זו הדרך, אמרו רק העליה ארצה, בנין בית לאומי היא הדרך הנכונה והיחידה. אלו חובבי ציון הרגישו לא שנאת הגולה בלבד, אלא — כמו ששמם מרמז —נתנו את לבם אך ורק לציון כי ראו בארץ ישראל את המולדת היהודית ההסטורית, שרויה בקדושת השכינה. רק שם יוכל העם היהודי לבנות ולהבנות. רק בציון תלו את תקוותם לתחית האומה מחדש. הרצל בצע את הרעיונות האלו והגשים את חלומות בנין הבית הלאומי. יסוד המדינה בשנת 1948 הוכיח „שאם תרצו אין זו אגדה". מיסדי הבנין התכוונו לשים סוף למגוריהם של היהודים בגולה והחליטו להעביר זרמים ממושכים של יהודים למולדת. הם לא נתאכזבו לגמרי בתקוותם. כל עוד שערי המולדת נפתחים, בני הגולה ממשיכים לבוא שמה. יודעים היהודים שאף אם ארצות אחרות לא אוהבות את תושביהם היהודים, ציון תמיד שואלת לשלום אסיריה.

אבל כאן נמצא מקום לשאלה חשובה. מהו האתגר המניע את היהודי בימינו לעלות ארצה? אם בעבר ראינו שגם הסבל הגלותי וגם הצפיה לציון הפנו את ההגירה לארץ ישראל, הרי בימינו לא כל כך ברורות מה הן סבות העליה. האם נוכל להאשים את ארצות הגולה בהפליה נגד היהודים ובזה לאמר שהעולם מחפש מקלט בארץ האבות? אבל, אם כן נאמר, כיצד מתבררת העובדה שמספר הגון מהעולם היו מארצות הברית, ארץ שאם איננה מצוינת ביחסה ליהודים, הרי גם איננה מציקה לאוכלוסיתה העברית, כדי להביאה לידי בריחה. ואולם, איך אפשר לנו לאמר שסבת

מדינת ישראל — מדינה חילונית או תיאוקראטית?

במשך אלפים שנה, יהודי הגולה חיו לפי חוקי התורה. עתה כשהזרנו לארצינו, לארץ ישראל, בעיה משונה מהחימה את מנהיגנו. שאלה אחת עומדת בראש ובראשונה במחשבת היהודים הדתיים והבלתי־דתיים, והשאלה היא: האם מדינת ישראל תהיה מדינה תיאוקראטית או מדינה חילונית מראנית?

בכדי לענות על השאלה הזאת, עלינו להגדיר את המונחים — מדינה. טיאוקראטית, ומדינה חילונית. לפי המחשבה המדינית המדרנית, מדינה טיאוקרטית היא מדינה שבה אזרחיה חיים לפי חוקי דת מיוחדת. במדינה חילונית מדרנית יכולה הממשלה להכיר בדת, אבל אזרחיה חיים לפי דינים שהם לגמרי גרושים מספר חוקי דתי.

היום, מדינת ישראל היא מדינה חצי חילונית וחצי טיאוקראטית. לכאורה, זה קצת משונה אבל המצב בישראל גם כן משונה. הרבה יהודים מאמינים שה' השיב את שכינתו למקום מנוחתו, לארץ ישראל, ולכן מוכרחים הם לחיות ולפעול לפי חוקי התורה. אולם, כל העולם יודע, שבטחון מדינת ישראל הוא בסכנה תמידית והמנהיגים מוכרחים להזניה כמה מהחוקים הדתיים בכדי להשגיה ולשמור על חיי המדינה.

יהודים רבים המפוזרים בכל פינות העולם, לא יכולים לקבל את „שאלת הבטחון" בנימוק לעזיבת כמה מדיני התורה על ידי המדינה הקדושה שלנו. הם תובעים שהממשלה יכולה לשמור בקפדנות על השבת בכל קצוות המדינה בלי לסכן את בטחון המדינה. אולי, אם האנשים הללו ישבו ויהשבו, הם יבינו שעכשיו קיים מצב של פיקוח נפש בארץ ישראל וכמה מתפקידי הממשלה צריכים להפעיל בתמידות. אם מבקרי הממשלה יחקרו את העבר של ארץ ישראל, יראו שמה שהתקיים לפני אלפים שנה בלתי אפשרי היום.

למרות שאלת הבטחון, יש כמה שטחים שבהם הממשלה תוכל לשנות את השיטה הבלתי־דתי שלה. האוטובוסים אינם מוכרחים להפעיל בשבת. אין שום סכנה למדינה בלי אוטובוסים בשבת, כי, לו, חס ושלום, היתה סכנה ברורה יוכלו לאסוף את כל כלי הרכב בין רגע. בעניני נתוחי גופים מתים, הממשלה צריכה ללכת לפי דיני השולחן ערוך. אין שום צורך לנטות מההלכה כי, תודה לא־ל, אין הקיום של מדינת ישראל תלוי בענין זה.

הממשלה נוהגת על פי דיני התורה בעניני יחסים־פנימיים. זה מנמנע את הסכסוך שקיים במדינות המערביות בין נשואים אזרחיים ובין נשואים דתיים וגם בין גרושים אזרחיים ודתיים. בענין כשרות, הממשלה לא מקפידה בכלל על הבשר שיכולים לקנות, ודוחה את בקשת הפלוגות הדתיות שרוצות להגביל את מכירת הבשר לבשר כשר. הממשלה הולכת לפי טעם הרוב ומתרחקת מהתערבות בענין עסק צרכן חפשי. הממשלה צריכה לעקב אחרי השיטה הזאת בגלל שהיא מקבלת את הרבוניות מאנשי הארץ.

לבסוף, יש שאלה של מצפון. בין אם יהודי הוא דתי, קונסרבטיבי, או רפורמי הוא חייב להודות על שיש מציאות אלקי ששומרת על מדינת ישראל. עלינו להאמין שאחת הסיבות הכי השובות שעליה חייבים אנו להודות לה' היא בגלל שמירתו על עם ישראל בארץ ישראל. דעתי, שכשיהיה שלום ושלוה בארצות המזרח, ממשלת ישראל תשתדל להתאים את חיי העם לדיני התורה כי עלינו לזכור שה' הוא הוא שנתן לנו את הרשות לחיות בארץ ישראל ושאין לנו הרשות להכחיש את כבודו וגדולתו.

מאת דבורה גייזלר



One thing an editor should never do is leave writing the Editor's message for the last night before the final deadline. When it gets to be that time, all that you can think about are the last minute traumas—negatives that were overexposed, copy that was lost in the mail somewhere between Thirty-fourth Street and Hannibal, Missouri, and the fact that it is Sunday and there are no typewriter ribbons to be found. And each day you ask yourself how to record all those precious memories with a spirit of vibrance and permanence. You must decide how to use only forty lines to express the thoughts and happenings of four years.

When we came here four years ago, we were seeking an education. Now we leave with not only that education, but far more. We found more than intellectual stimulation—we found ourselves. By claiming our individual identities, we created a community identity—we became a class, the class of '69, the class which shattered the image of the Stern girl, and gave Stern College for Women a new, more interesting, more modern, and more dynamic personality.

On other campuses, students have expressed their discontent through violence and rebellion—tactics which have often led to failure. We have succeeded in our struggle for student rights through intelligent dialogue. When students at other universities leave their alma mater they take as much as they can, but we have done more—we have given as much as we can, and by doing so have discovered the true meaning of the college experience.

It is our college experience, and the experience of a few dedicated people, which has made this yearbook possible. I would like to thank all the editors on the staff—Rhona, Sandie, Oscar, Suzanne, Faigie, Judy, Jeanne, Marlene and Bobbi (and especially those three who doubled as roommates!)—for all the time and effort expended. I am very grateful to Judy Goldsmith for her last minute rescue efforts, to Lila Magnus for her technical advice, to Marlene Ringel and to Tova Fishman. Finally, but most of all, I thank Shelley Majer for her advice and encouragement, and Helen Saltman for her assistance, her dedication, and her talent.

Sandie Blanche

Editor-in-Chief

ad cetera, ad cetera, ad cetera, ad cetera, ad cetera, ad cetera, ad cetera, ad cetera, ad cetera, ad cetera, ad cetera

Congratulations

to the Class of '69

from

Class of '70

Cyndi Reiss, Pres.

Linda Weiss, V.P.

Meta Goldmeir, Secy

Sandy Wender, Treas.

Class of '71

Paula Goldstein, Pres.

Margie Strick, V.P.

Debby Fruchter, Secy

Debby Klaff, Treas.

Class of '72

Leah Becker, Pres.

Raananah Swirsky, V.P.

Netty Wachtenheim, Secy

Linda Ulevitch, Treas.

MAZEL TOV

to the Class of '69

UPON THEIR GRADUATION

SORRY TO SEE THEM GO!!

STERN COLLEGE FOR WOMEN STUDENT COUNCIL

Beverly Moskovitz, President
Alice Lautman, Vice-President
Karen Mirksy, Corresponding Secretary
Toni Feltscher, Recording Secretary
Marilyn Schaeffer, Treasurer

To our daughter

Rena

on her graduation

Rabbi & Mrs. Herman J. Waldman

IN HONOR OF

JUDY FEIGENBAUM

FROM THE SCHREIBER FAMILY

COMPLIMENTS OF

MR. & MRS. MAX

STERN

Mazel Tov to our sister,

Faigie

upon her graduation.

Laizer and Sandy Herzberg & family

Berel and Miriam Epstein & family

HATZLACHA TO

D'VORAH AND ARLYNN

FROM

YOUR FAMILY IN BALTIMORE

BETH ISRAEL SISTERHOOD

2175 Eastern Parkway

Schenectady, New York

Mrs. Samuel Wolfe

President

Mazel Tov and Best Wishes
to my granddaughter,

Meira,

and her fellow graduates.

Mrs. Rebecca Katz

Manischewitz Kosher Beef Soups

Taste Better

It is with great pride that we note this latest achievement of our daughter and sister. Congratulations to

Bev

and her classmates.

Mrs. Sally Moskovitz & Sheila

Bracha V'Hatzlacha to

Ann

with all our Best.

Toby, David, Paula,
Avi and Shmuel

Congratulations from friends

of

PHYLLIS CURCHACK

in West Hempstead

Dershowitz's

Goldberg's

Morgenlender's

Yaroslaurtz's

Mazel Tov to
Judy
upon her graduation
Love,
Families Weiss and Davis

Congratulations
to the class of '69
Mr. and Mrs. David Chernoff

Compliments of
J. I. Lashkow

To our daughter,
Judi Wider,
on your graduation and pray that all your future endeavors will be successful.
With our deepest love
Your Parents

Mt. Pleasant Bakery Inc.
941 Crane St.
Sch'dy, N.Y. 12313

Congratulations & Best Wishes
to our daughter
Ahuva
upon her graduation
Mom and Dad and Zvi

Congratulations to our niece
Marlene Ringel
on her graduation
Amtman's
36 W. 47th St. (Rm 207)
New York, N.Y. 10016

Cong. Bais Yitzchok of Monsey

184 Maple Avenue
Monsey, New York

Takes pride in congratulating their esteem Rabbitizen,

Mrs. Eva Ochs

May she be a pride to all her family and her friends,
as she is to our community.

Bruce M. Ochs	Emanuel Rottenberg	Meshulim Rottenberg
Rabbi	President	Secretary

With our best wishes to you and your families for success in your lives and for bringing "Ahavas Torah" wherever you go.

AMERICAN JEWISH MUSEUM OF ART AND CULTURE

founded by

Sam Sobel

Herman Pobliner, Chairman of the Board

Professor Rachel Wischnitzer, Artist's Advisory Board

Dr. Solomon Simonson, Honorary Board Member

Sam Sobel, President

To

Vivian,

With best wishes

From

Your loving parents

Rabbi and Mrs. Joseph I. Singer

and brother Alexander

To My Wife

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Upon Her Graduation

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Bruce

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FROM

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AND

THE FRIEDBERG AND JACOBOWITZ

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and the entire class of 1969

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for

Success and Happiness

to

My Granddaughter

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Ernest Sternberg

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on her graduation

from

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and Mark

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and

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and

Milton and Terri Pollack

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in all the endeavors of

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be combined with the love

and deep devotion to her

from her

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and

Brothers

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Love

MOTHER, DAD, and EJ

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May you sail the sea
of happiness
And arrive at the harbour
of success

Mel

In honor of the graduation
of our granddaughter
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To our daughter and sister

Leah'le

Best Wishes and Congratulations

Love

Ima, Abba, & Michie

Congratulations and Best Wishes to
Sandra Burnstein
and her classmates
Mr. Joseph Litman

Mazel-Tov

to our dear daughter and sister

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and the wonderful class of '69

Mr. and Mrs. Abraham Majer

and Sol

Renie, Schwar, and Phyl-Dil
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Rochell, Debby, and Naphtali

Mazel and Bracha
to our daughter
TOBIE
and her classmates
from
Rabbi and Mrs. J. Brandriss
and family

Dear Randy,

Mazel Tov on your graduation
and always.

Love,

Naphtali

Mom and Dad Blinder

Anne, Irv, Michael
and Paul

Uncle George

Uncle Jake

Mom and Dad Goodman

Grandma

Grandpa

Pamela and Vicki

Aunt Selma, Carla,

Unc and Aunt Blemee

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DEBBIE

ON HER GRADUATION

MR. & MRS. DAN ABRAHAM

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TO MY TWO GENEROUS AND

DISTINGUISHED MASTERS

MUCH SUCCESS THROUGHOUT

THEIR LIVES.

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MALKA

upon her graduation

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and Shoshana

A Heartiest Mazel Tov

To my loving wife, our dearest

daughter, and fondest sister.

Aviva Lazarus

Henry	Rabbi and Mrs.
Avrum	Sholom B. Kowalsky
Sharon	Eluzer
	Yosef

May Torah be your guide

Your whole life through

Mazel tov and best wishes

for future success

to our wife and daughter

JUDY

with love from:

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Mr. and Mrs. Schapira
Mr. and Mrs. Carmel

To our niece

Beverly,

upon your latest achievement

our warmest, sincere congratulations

to you and to your class.

David and Tobi Fink

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Mazel Tov

Dear Mimi

on your graduation

Mom, Dad,

and the Gang

May our Karen

and all of this class

go from strength to strength.

Sholom and Naomi Staiman

Binghamton, N.Y.

Mazel Tov upon the graduation

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Tuvia

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Teddy, Reva, & Chaim

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Yossy and Hershly

To our daughter and sister

Judy

Mazel Tov and Best Wishes

for continued success and happiness

in the future.

With all our love

Daddy, Mommy, Elaine, Michelle,

and Muffie Feigenbaum

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Martha

Aunt Pauline Goldberg

Aunt Irene Solonche

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ON GRADUATION DAY

To my loving wife

JOYCE

upon her graduation

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from her obviously loving

husband Abie

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From Ibi and Larry,
Sruel Yitzchak, Shavi, Rivki, and Esther Weinstock

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to

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and

her classmates

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and family

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TO

MARSHA

AND HER CLASSMATES

Mazel Tov

to our daughter

Heddy

upon her graduation

May she be a continuous source of

nachas to us.

Mr. and Mrs. Zigmund Treuhaft

Mazel Tov and Best Wishes

to

Suzanne Paul

on her graduation

Aunt Thelma

Congratulations

to

Jeanne Litvin Goldman

upon her graduation

from Stern College

Mom, Dad, Meyer, and Bruce

Mazel Tov and Best Wishes

to

Leah Segal

and the class of '69

Rabbi and Mrs. Zev Segal

Moshe, Nathan, Peninah,

Nachum, and Yigal

With Best Wishes

to our niece

Shonie

upon her graduation

Uncle Harold and Aunt Pearl

To

DEBBIE

With Love and Best Wishes

of Mazel Tov

on Your Graduation

Mr. and Mrs. Max Schreibman

Ephraim and Miriam

To

Sandra Fine

upon her graduation

Our best wishes for a life

of happiness and a bright future.

Mr. and Mrs. L. Thurm

and family

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to

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on her graduation

from

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TO

ELKA

UPON HER COLLEGE GRADUATION

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We wish for you

the best of happiness

and luck for the future.

All our love,

Ellie.

Mr. and Mrs. J. Lipschitz

To

Oscar, Rhona, and Suzanne

Whom we helped in their time of need.

From

Harry, Eli, and Yossi

P.S. Thanks for the great cookies.

Mazel-tov and Best Wishes

to

Rochelle Majer

upon her graduation

Mr. and Mrs. Sam Gradowski

Mazel Tov

and Best Wishes

to

Carol Jambro

from her parents

Mr. and Mrs. Sam Jambro

Congratulations
dear
Susan
upon your graduation
Mrs. N. Ekstein and Norbert

Mazel Tov
to
Arlynn
Rabbi & Mrs. Allan Mirvis

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A FRIEND

Congratulations

to

JUDY ERENYI

and the class of '69

from

Your Friends

Mazel Tov and Best Wishes

to

Rochelle Goldberg

from her parents

Rabbi & Mrs. Danial Goldberg

and brother Myron

and Rabbi & Mrs. Sheldon Borgen

and Reizie and Ysacchar Dov

Mazel Tov
upon your graduation
Mr. & Mrs. Abner Esterman
and Baila Kleiner

To
Susie
Compliments
of
Sandfred

Noemy,
lots of luck in the future.
Your cousins
Miriam, Billy, and Auriella
Charles, Alice, Jeanne, and Michele

Mazel Tov and Best Wishes
to our daughter and sister
Sandra Fine
upon her graduation
Dad, Mom, and Jeff

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extends congratulations

to the

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on their

graduation

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upon your graduation
Mendy

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from
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to

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Mr. and Mrs. Sol Sebrow

&

Jackie

&

Gloria and Paul Jacobs

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to

Phyllis Maza

Rabbi and Mrs. Joseph Maza

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Sandra, Elliot, and Alan

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Bobbi Meren
Sandra Solomon
Suzanne Paul
Jeanne Litvin Goldman
Marlene Glassman
Tova Fishman

for all their hard work—

Mardi

Mr. & Mrs. Joseph Zimmer
congratulate their daughter

Annette

upon her graduation

Best Wishes to our daughter

Marilyn Eichenbaum Samuels

Mr. & Mrs. Aron Eichenbaum

Mazel Tov and All the Best
in the future to our niece

Rifkie

Mr. & Mrs. L. Rosenfeld & Chaya
Mr. & Mrs. Jack Boehur & cousins

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Susan Osokow

on her graduation
Lillian & Jack Karlin

Mazel Tov to

Hannah Glatstein

Mr. & Mrs. Carl Margolis
Hershel, Rachelee (Brog), & Meir Shimshon Sacks

Hazlacha Rabah
to

Effie, Schott, & Shobie

Bodie

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to

Andrea Kaplan

Mom, Dad, Allan
Aunt Dotty & Uncle Sam

Mazel Tov
to

Marilyn Eichenbaum Samuels

from her husband

Mazel Tov

to

Fayge Butler

Editor-in Chief of the Observer

and to the Seniors

who worked with her to make Stern

a better place to live and learn.

Mr. and Mrs. Abraham L. Butler

Yale, Daniel and Channa

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